[redacted]

More punctuation needed in parts. Pargraphing.

M1867
GROUP III
Wednesday, June 24, 1970
, XXXXX New York City, New York

MR. NYLAND: I hope you get enough out of the Wednesday meetings, when there is only a tape listening. You're still at -- that was Number 4, I think, that was played last, of a series of five, of meetings in Boston. There are several meetings like that -- some in New York; some on the West Coast; some in other places, which may be interesting enough to listen to, every once in awhile, or every two weeks, as we now have arranged. I do not know how much you get from it; but for that matter, I don't know how much you get out of this kind of a meeting. And of course, it also includes: How much do you get out of Monday? Because you, by this time, you realize that when we talk about Work or Objectivity, it is always the question of finding the place where it belongs in your life. And sometimes there is no room for it, because you have, already, so much to do, and your thoughts prevent it, and your own experiences prevent it, and life, as you live it, requires too much of this and that and the other. You can't even think about it, even if someone says it is necessary, or you ought to; you really don't want to believe them. And then, if, in addition, your curiosity is a little satisfied, and then there is a task connected with it, that you really have to do something, and the emphasis is, many times then, on that -- that unless you [redacted] do something, you are really not entitled to continue, or if you don't want to Work, then you shouldn't come to any meeting. The assumption is a little bit too much, sometimes, that who knows how long a time you need, in order to translate, for yourself, that what you hear, and even, whatever may be your emotional approach about subjects, more or less spiritual, and that you feel

the necessity ~~that you have~~ to use them. Because there is no prescribed time for that, really, and there's a difference for different people. If your mind is more or less interested in satisfying curiosity only, if you want to have as many facts as you possibly can gather, it is very much like a miser collecting money. And it is wonderful to have a lot of money, particularly silver in a sock. And you put in underneath your bed, and when you are all by yourself, you take it out and you count it. And then you have reached a large sum, and you are happy. You put it back in the sock, and it goes, again, under the bed. Lots of people look at information that way. The satisfaction of the curiosity is apparently there, when there is a great deal of information in your head, without having actually to use it, but that you become quite knowledgeable, so that when the name Gurdjieff is mentioned, not only that you know all about it, but you also, even, know that it ought to be applied, but you never do it. And you find yourself, I think, very often in the situation of an author, who ought to write and never writes, or, for that matter, an artist, or anyone who all the time says: I ought to do this, but you never come to it. There is always an excuse. And you're happy that there is an excuse. And your particular rationalization that you use for it, it may change over, a little bit, from one thing to another, but the final result is not that you're going to use it, in some way or other. It stays in your mind, and in your feeling. You're happy with it, and you even talk about it. And you can, even, convince some people. But has it touched you? I mean by touching now, of course, has it had an affect on your life, the way you live? Do you understand more, because you have gathered more data, and then, have you drawn a conclusion from it: that that what you are needs a little more attention? And still, of course, I believe that's the aim. And that is the reason that Gurdjieff wrote the way he did. And I also, aside from Gurdjieff , I think it is the situation in which we

find ourselves, and that each human being, sooner or later, will have to come to that kind of a conclusion: that he has to do something about himself. And if he doesn't want to do it, as long as he's alive, I think some kind of a force simply does it for him. If you try to think about that: what actually would take place when you die; then it becomes a little serious. Logically, either you have belief that there is something ought to take place, or, again, that you feel it is the end, so that, of course, you don't worry. But if it is not physical death, but if it is a form of dying during the years that you are alive: Are you, then, facing the possibility that that kind of dying, is it really necessary, and will you allow it? Or will you, will you rebel? Why do we emphasize the necessity of Work on yourself? Simply because in doing it, you will be able to change your attitude towards your life, itself. That is, you will be able to find something more than what you can find by just accumulating data in your mind. And regardless, now, how long it might take, before you want to come to a conclusion yourself, that some Work has to be done. Work itself, if you have enough curiosity to wish to apply it, will enable you to give, for yourself, certain realizations of the kind of a person you are, and also, that then certain things are opening up, or that your mind becomes much clearer about what you really are. And then, when you once see this, and you see it in perspective, of that what is your life and where it belongs, and what it is, in connection with other forms of life, and whatever may be, that you are willing to think about philosophically, placing it against cosmological backgrounds of the universe, or your thoughts, or particularly your emotional states regarding God, and higher levels of Beings and spirits: then you have a chance, at least, to see a little bit more of yourself. Accumulation of data will not really change you fundamentally. All it is: you put more food in the center, and you just leave it there, and it can churn around, and be used. And if

your memory is good, it can then be useful in order to be entertaining. But do you grow? You think if you just keep on studying? I think the fundamental problem: I get so far in life, and I grow, and then something makes one stop. If we could agree on that; that is, if that is actually your experience, then this kind of Work can say certain things to you. Not everything, because it depends a great deal on how it is said. And it depends, also, on how you are. And, at times, of course, you are much more open; at times so completely closed, that it is impossible to pry your mind or your feeling, even, open with a crowbar; because you are set, and crystallized, in many ways, of your thoughts, already. And this is what I call dying, because if you have accumulated a great many things, and then you have an opinion, and you are self-opinionated, it's extremely difficult to argue with you. And I cannot blame you, really, because you want to place it in relation to what you already know. And many times, of course, you have an idea that the other person does not know, really, what you are, and then you want to tell a little bit about your own experiences; and then you forget, really, the reason why you ~~came~~ come. It happens in groups. I think a group is, really, very narrow. It has to do, in our groups, with a very specialized subject. It only wants to talk about philosophies and the relationships, when it has something to do with the principle of what we call Work, and which you might say, in otherwords, is a method of how to become free from the bondage of the Earth; But ~~that~~ the center of the discussion, always has to be on that kind of method. That I would say, if you ~~read~~ read ALL AND EVERYTHING, there is exactly that kind of a principle, that is apparent all the time. Even if Gurdjieff describes certain conditions, at different times historically, or different tribes; or whatever the descents of Beelzebub to the Earth mean; ~~but~~ that there is, then, a great many things that he describes, in relation to the condition in which they are, and where it is necessary for a more

complete understanding, to see what is really behind all of that. That's the same with us; because we are quite narrow minded, in only wanting to talk about Objectivity. It really implies, that if we talk too much about ordinary life or subjective subjects, things that are of interest in ordinary life, in which, of course, we can read about them, or even write, or which you can make in artistic productions, what you can gush over, or about what really engages one, and which makes, at certain times, a certain wish that you want to continue to live. All of that I would almost say, we almost, brush away a little. We leave it to those who want to continue with it, and who perhaps have to continue with it, but there is something else that is put up next to it. And that the difficulty is always, that when we talk about a method to become Objective, in the first place, you would ask: Why, really? And the second place, you need ordinary life; otherwise, you cannot apply Objectivity, in a vacuum. There has to be something to which you can attach it. And when it is attached, naturally, that what is so-called Work becomes affected by that to what it is attached. And then, the ordinary ideas of subjectivity in life, of what we call unconscious living, simply flow over into the concepts belonging to certain other kinds of principles, which are not primarily, of this world, but which have an accent on the possibility of a continuation of life after physical death. And much further than that, or, really, it talks about the Reality of All Life, and then considers this what is our ordinary existence, on Earth, quite ordinary, and only every once in awhile, as a passing fancy, to which we are subjected, because we happen to be here, and the sooner we can understand it, the better it will be for us. But why better? Because what will it give one? Supposing you know all about Objectivity, and you know all about

what is needed for being Impartial, or even that you understand the concept of a Moment: What then? What will you do with your life? Supposing you are free: What is that life, then, worth, when it has freedom from the form? Will it actually, or rather, can we think about it, because what will really be our thought process, at such a time? And if I want to change the thoughts and the feelings, and simply an experience of Being: I don't know if that is so agreeable, if I really want that, because I love to think, and I want to feel. I want to work physically. When I'm healthy, I want to do certain things in life. I have, to have, in life, a certain purpose. And it may be earning some money. And it may be making the best of my life, as it is; but, somehow or other, I want ambition, in order to be able to look myself in the mirror. When I do that, and not to hate myself. Because otherwise, when I don't have that, I'm really thrown from one side to the other, without having any particular aim. And of course, I become subject to all kinds of influences, and I cannot help that, because I have nothing to stand on. Now I wish, if I could get something out of ordinary life, that that could give me satisfaction; then, I don't even want to think about the possibility of Objectivity. And many of us are in that kind of a state. You must realize that. Because there is still a great deal of curiosity, and very little wish for applying. You may be curious, once in awhile, about applying; but when that curiosity is finished, you won't want to apply. Nothing. Not at all; because you want words, and you want to have more concepts to put in your mind. And you have-want to be logically confronted with different problems, which then you hope you can solve; But not via the application in your physical appearnance, or your physical behavior. You want to do it with your mind, and with your feeling. That is why it is so difficult to have a group, like Monday; Because they are very few people, who really have questions. Most of us still want to gather information. And it is nice, every once in awhile, to listen; to have some kind of elucidation; some

kind of perspective, some kind of placing of your own thoughts in connection with others, or making connection between them, so you can say: Yes, isn't it lovely how one thing relates to another? And when I can see one thing now, I also can see something else. And it deepens my insight, but it does not, as yet, make me wish to do something with it, because for that I lack, really the motivation. I am so completely stupefied by life as it is, that if, of course, I have a great many things to do, busy; and it keeps me, every one of us, And you can single out a little evening, and you can come, and listen, and it is like a book that you open up every once in awhile, and after a half hour, you put it back on the shelf, and say it was nice to read it. But does it affect you? Does it really have that kind of a meaning, that without the book, you couldn't live? Of course, it's nonsense. You can live very well, without ALL AND EVERYTHING. You have lived in your life already that long. Why should you even want to change it? The motivation is, of course, is so much deeper, that ordinary life doesn't even allow you to think about it. And in ordinary conditions you're not reminded at all of that kind of motivation, because there is something in ordinary life as it is, which I think is very lovely, beautiful. And it can be satisfactory for quite sometime, particularly when it is a sharing of one's enjoyment, or that what affects you, and is lovely and beautiful for you, that you would like to talk about it, and tell others. That even it goes so far that when you see someone suffering a little, you want to extend a helping hand, and you want to do something for that person. And the assumption is, of course, that you can do it. And when you help someone else, and all the different things that we call, at the present time environment, to be able to change certain conditions, so that people can live a little easier, and that there is not as much pollution in the air, and that the Earth could perhaps become a little better place to live, that you don't have to be affected by all the different conditions which apparently now happen to exist.

So that you need not have any fear of driving on the road, that there are not a couple of little boys, who throw stones at your car. Completely unnecessary for ordinary life, even, that one gets away from the fear of saying — of going, for instance, to your store, which you manage, and after a couple of hours in the store, someone comes up — comes in, and simply kills you. And all the different things we know about, we hear about over the radio, and the newspapers. Is that the kind of life that we want? Of course not, we know that. We don't want war, either. We don't want to kill. There is no particular reason for anyone to do that. But still we live, and this ordinary life, apparently, at the present time, requires it, because you can oppose it and become a C. O., and it is all right. But why? And what, then, will you do? You will be marked, a little bit, and you become rebellious. And you do not like this and that. And there is a policeman, and pretty soon, you find yourself in prison. Of course, we are afraid of all these things. We don't want them. But what is the position that you should take? And then, in the midst of all of this that goes on, someone asks you to think about your Inner Life. And you ask: What for? I have too many troubles already. Why consider troubles of a different kind of a world? Then, of course, I say: But it will help you to solve the problem of your ordinary life. And then you say: 'How do I know?' And, of course, I say: You won't know, until you try. I mention, every once in awhile, about the chicken and the egg, and it won't come out, and the mother cannot persuade it. And still, the chicken has to come out. And the mother tells: How beautiful it is outside, and you have to peck your scale. And the chicken: - How do I know, when I get out, that I will look at it the same way that you do? If even says: You're old, mother, and you know a great deal. - I'm quite young. I still want to stay within my little frame work, because I'm very happy. What actually makes that chicken come out, at a certain time? You know, for ordinary people, it is called

maturity. It is that what you have always had [redacted] up to that point, and then, for some impossible reason, you want to get out of it, because it is too dark for you. And, of course, you listen, every once in awhile, to the advice of other people. And you say, "But I wish I could do it." And you still have to wait, until you can do it. I call it maturity, because it is like being called. It is as if something is around, which at certain times tells you that you ought to have a Conscience. And although you can not explain why you should have a Conscience, there is something in you that tells you it ought to be there, without being able to rationalize it away. It is at such times, of course, that you start looking for something to help you to get out of your ordinary states. Particularly when you have states of worry and dejection, or that you're not interested, and have lost interest in life, and you don't know what to do, and whatever you can blame for, I do not know, conditions, or education, or not being told in time to do certain things, or associating with a lot of other people, who are the same way as you are, and you be having like the Joneses, and all the rest, whatever it happens to be. I'm talking, now, about a person who sits in his room, somewhere, and who wants to describe his life to himself. What motivates him to do that? Again, it is like a secret. One does not really know how, sometimes, certain thoughts happen to come to one. And, every once in awhile, when they do affect you too much, even that you have tears in your eyes, or you beat your head against the wall. It is not, as yet, enough to make you do certain things, until actually you start doing it. And you do not know what is calling you. For me, that kind of a state is simply a proof of the aliveness of a person. And that, I think, we could accept, simply, as a fact. That fortunate for those, where that kind of a voice happens to come as a wish to be set free, that for them, it could become very beneficial. And even at that, I'm not so sure, because if some-

thing is disturbed in you and it is not fed properly, it will create many demands. And when you cannot satisfy them, that will make you much worse. You see, an ordinary existence of people, let's say, low in culture, or at least to some extent protected from our industrial development, like people who used to live ~~wit~~ without any what we call a western influence, somewhere in Asia, who at such a time, did not know anything about movies or about ~~what~~ radio, not the so-called wonderful blessings of our present civilization. They were, I would not ~~s~~ say happy, necessarily, but they were content, and they could live together, even if there was fighting in the little village. There was an honesty among them, and also that they could communicate with each other, and establish a certain level. But then, when they go to the movies, and the introduction of things that are completely different to them, and they see scenery, and they see behavior of other people; they see the wild west shows, and they see killing and all kinds of other things, that really never entered into their head; it upsets them, and it creates a desire. And, of course, you don't have to go to a little primitive ~~pap~~ people. We are exactly the same. We, as we are, we are affected by whatever happens, and then, perhaps, we wish it. And it's the same thing, when you grow up from youth, until you become full grown as a man. But somewhere during that kind of a process, there is a point at which you start to recognize yourself. And this is what I'm talking about; ~~and this is what I'm talking~~ because when that happens; then what will you do? So it is really, when we talk about Work, for those people who have that kind of a question, underlying many different questions. ~~I know~~ And who then, finding themselves without particular solution, which cannot be satisfied by means of reading or even talking to other people, or even travelling and going to the end of the world, and coming back and find the same damned things, again, that you were trying to get away from. It is this kind of wish to go to ~~XXXX~~ Shangri-la. But where is the road to it?

You cannot go to Tibet anymore, because that's spoiled. Where do you find genuine reality? Where is it? Within oneself, of course, that one has to find it, because if you cannot find it within different conditions of different places on the Earth, and you may not even have the chance even to go there, even if it did exist, you have to find something that you can manage, and it is reachable for yourself. So, it is not dependent on how many languages you know, and not dependent, at all, about the quantity of material that happens to be in your mind. And not at all about your well-knowing this and that, and your ability to produce art, or even if you are particularly religious and inclined, of course, to go to church and all the rest, that you are pious. All of that does not help, after a little while. You know that. It becomes monotonous. It wears out, and after a little while, your desire to repeat also stops. # Maturity is that point at which you make up your mind that you have to do something about whatever it is that you are, and whatever is the knowledge that is available. It's for such people really that we have a Monday evening. And you must understand, now, this purpose of Monday, because so far, it may have been considered a little bit of an adjunct to Wednesday. And Wednesday we talk, as you know, in generalities. I love to always call it perspectives, because then I can g as far as I like, depending entirely how far my eyes can look into the distance, or the future, or into possibilities. And I need not care very much about how far your eyes can go, as long as it is also perspective. And if it's a little bit of perspective, then my perspective may be a little bit more. We still talk the same language. But when we talk about Monday, you have to make up your mind, already, that there are questions, because you wish, then, to utilize the information for your own Life, in order to get somewhere. So, the people who come to Monday come to learn. That is, they have to have an attitude that I want to find out what is this Work for me, so that when I

now know, that I will commit myself to apply it. That is a requirement. It also means that when I come to Monday, I do not wish to bring what I already know. And also, I don't want to talk about certain things which, perhaps, are a little related to what we call Work, but which have no particular meaning; than only for myself, and it is up to me, when I am by myself, to see where such new ideas of Objectivity fit. But they need not be, and should not be, discussed in a Monday group. You see, in the beginning one simply says: here is a chance, for those who want to know. And then there is that meeting, and then the invitations were not invitations, because it was open for those who thought that they, let's say, would be interested. But it has gone down, a little bit, in the level, which I think originally was planned. So, we make a little change now. To start with next Monday, there is no meeting. The following week, Monday, there will be a meeting, but by invitation, only. I want the Nucleus to have authority to say yes or no about you, and you and your appearance. They have had, already, quite a bit of experience with some of you, and they also understand, quite well, what is needed for the best level of such a group, when there is discussion of Work; results; attempts; obstacles; and wishing to overcome such obstacles, for the sake of a better understanding, in the application of Work in one's daily life, and thereby, growing-up and hoping to attain Consciousness and Conscience, in a certain way. A constant aim being that: that what I am now, and realizing what I am, and how I am bound, that I wish for freedom of my Life. Now that is going to be the judgement of the Nucleus about you, when you put your name down and say: I would like to come to Monday. And then, based on the experience, so far, and having a little knowledge of how you are, and were, and what you did or did not do: it is entirely up to the Nucleus to agree, unanimously, about allowing you to come. I would like to ask you, on that kind of a basis, and if

you now understand what I have in mind, that at the end of this meeting you can leave your name and address and telephone, for those, if you want to be considered a candidate for future Monday evenings. In accordance, now, with what I've said, and I will say, a little later, a little more about Work, itself. So that next Monday, the Monday evening, no meeting being here, the Nucleus will look over that list, and then select. The following Wednesday, that is a week from today, there will again be listening to a tape. And of course, the assumption is that those who are sufficiently interested to come and wish to come on Monday, of course, will come next week, to listen to that tape; unless there are unforeseen circumstances, but in any event, a week from now, those who will receive a little note, that they are to be allowed to come to Monday evening, will then know, and then, that is the invitation for them. And then they can come to the following Monday. And those whose names were on the list, and who might indicate the desire that they would like to come, it will be up to the Nucleus to decide yes or no. And when you don't get an invitation, the Nucleus has decided no. And perhaps, for the time being, no, and maybe that later, there may be a chance that you could come. But at the present time, the impression, then, is that the Nucleus will not allow you to come. So that when you do come, those who are invited - that is checked off against a list, when you come on the Monday. And don't try to crash the gate, because if your name is not on the list of those who are allowed, you will be asked to leave. It is, from now on, not an open meeting anymore. It is only a meeting, by special invitation, for those who are allowed to come to their benefit, with authority vested entirely in the Nucleus. It will bring the Nucleus closer together. It will also establish that you come to find out, from the Nucleus, what they know about Work, without you who come having a wish to tell the Nucleus what you know. It becomes, now, a little school. I wished

you would understand the meaning of that, because those who go to school on their own free will, that is who express a desire that they want to be taught, come with questions, hoping that they will find an answer. So that when you have difficulty in formulating questions: I wish that those who can come on Monday, that you write down your question, because you can read it, if you are a little forgetful, so that then you don't have to have a silence of waiting for someone to ask a question, and maybe it will help you to overcome your fear. It also means, that when there are no more questions, the meeting is closed. Then the school is over. There is no reason to discuss anything further. What it will do for the Nucleus as a whole: it will enable them to become, among themselves, more conversant with the way certain questions could be answered, in line, and in the sense of a knowledge, which for the Nucleus becomes a uniform kind of knowledge, and the language which they, then, will be able to teach you. It is not so easy for a group of people to learn to Work together, because there are different types. There are also a different surroundings in their life, and different kinds of activity. They have, of course, approached Work from different angles, and they have to fight for themselves, to find out what is the principle of Work. And in wishing to apply it in their own life, it has been difficult for them, and also, their path has been different, for different members of the Nucleus. So that even sometimes, when an explanation happens to be a little intellectualized, and that the person who asks the question is emotionally more involved: It is up to the Nucleus to be able to answer an emotional question emotionally, and an intellectual question intellectually, and when there is a mixture of both, to be able to be flexible enough to adapt themselves to that what is required for an answer, by starting at the level of the question, from the questioner. In general, it will be extremely useful, both for the Nucleus

and for those who come. And I hope that when you do come, and can come, that you will have no fear of talking. Because you must realize, when you have a desire to Work, it has to be so sincere that you really don't care very much, what other people think of you. Your attitude towards yourself has to be that you need it. You want to know for sure, because it is a guide for you, if the questions are answered correctly. And for that reason, you have to see that you get an answer. If you don't, you'll have to insist.

SIDE TWO
MR. NYLADD

—END SIDE ONE—

You see, you are entitled to an answer when you have Worked. You're not at all entitled to any answer, when it is only to satisfy your curiosity. And I want now to make a distinction between those people who really want to find out about themselves: What it is they are, and what Work may be able to give them. Because if there are, in a group, a few people who predominate a little bit because they talk a little bit easier than someone else, and they want to hold forth about experiences which have nothing to do with Work at all, but they occupy time. And where they sit, they occupy space. And they prevent those, who honestly want to find out about Work. They prevent them from asking their questions. And several times, I'm quite certain that some of you are intimidated. How can we arrange it so that you feel that you need information about your Inner Life; that you are, when you are affected by the outside world, and that it is not easy to continue with ideals, or the different things that have affected you, in such a way that you have lost interest in what you are doing. And that there is something that has to be put in the place of that; in order, you might say, to be able to live with yourself, and to have more respect for yourself than before, or that there is a chance of having more insight about, actually, what takes place. And that therefore, you could bring up the questions, in which, in ordinary life, there is

Sometimes
some kind of a problem. Could it be solved by means of having a relationship with objectivity? And could you actually then, when you wished to Work, and do it in such a way, that it still will remain simple, you will not get lost in all kinds of hallucinations or philosophies, which sound very well and good; and which, perhaps, psychologically can be explained, but they will not buy you any bread in heaven, at all. We are talking about an aim for a man; that he actually wishes to grow-up. It is not just to spout forth all kinds of little theories, which belong to a child or to an adult, who doesn't know what he is talking about. I'm talking about the possibility for a man to grow-up, to the extent that he has an idea of what is needed for his growth, to become a Man. And of course, you have to determine, first, what is it that you understand by being a Man. And for that, the only measure you have is to be a man on Earth, because you surely are not in Heaven, and you hope you won't die, as yet, so that you would have to face that particular issue. You base it, quite logically, on the possibility of continuation of a little life on Earth, a little longer. And in that period, you want to grow-up, and you want to make sure that there is something in you, that could become more permanent, within yourself. This we call a growing process, when it starts to be applied to that what is still potential. And it is also a growing process, when it makes out of that, what I have already, more substance, which becomes more reliable, and permanent. So it goes, really, two ways. One is what is potentiality for me, and what could be developed. And the other is what is there already, that could be reaffirmed, because that is what I mean by finding, within oneself, a solidity on which I can stand, and from where I can operate. That is, I can find within myself, when I'm engaged in ordinary life, something to which I can return, which is not

touched by ordinary life, but which is my own, belongs to my Inner Life, and has the characteristics of that what I consider higher than I am, in ordinary existence, as a man on Earth. So again, there are two ways. I want something for myself I call my Inner Life, and have the characteristics, which are quite unusual and definitely, in my sense of the word, better because they are Holier, they are more pure, and they are more real, than what are ordinary manifestations of myself. They are not only serious, but they are honest. That is the one side of it. The other is that I know that in connection with what I wish to do, I need ~~that kind~~ and I know that that kind of strength, ~~of~~ strength or energy, or power, can not all be manufactured by myself, when I'm in a 100% unconscious state. Of course, this is understandable, because each person, when he wants to become serious, will know that there is a certain point where at which he gives up, and he starts to pray. That is, he knows that there is something else that is higher than he is. And since he wishes to come up to that kind of a level, he will want to make contact with it. And the deepening of one's emotional life, is simply based on that kind of a fact, that the way I am is far from satisfactory to me, and my Inner Life is practically not developed, and surely, whatever is there, I can not count on. I say I want to live essentially. How can I? When I am constantly affected by the outside world, and I have to react, and when I want to return within myself and still remain like a man on Earth, not withdrawing from the Earth, and not becoming a hermit and having a good time, but to be in the midst of that what is required, in the midst of doing things with other people, in the midst of them disliking me, and still holding on to that what I know, for myself, to be the Truth. Then I can grow up, because otherwise, I will constantly be dependent on the opinion of someone else, and I lose even, in the end, my self-respect.

And I say then, if that happens, it will be far better for me to be completely

unconscious, and not to know anything about anything of this kind, unless I can use it. And it has to show, for me, that it has certain results, within me; and giving me more peace of mind, and more ease in my emotional states. That, after all, is the kind of an aim that I could describe, particularly when I want to grow up. I want to get out of my youth period; When I want to be a man on this Earth. As a Man, I can apply exactly the same terminology for wishing my life of my Inner Existence to become such, that it belongs to a man who is innerly developed. All I have to do, is make the distinction between the two, and to see what is important, in my case. One or the other, and then make up my mind. If I decide that I want to continue in any kind of a superficial direction, who is there to tell me that I shouldn't? There is only one thing within me that can tell me, if I let it talk. But it cannot be my mind, being occupied by all kind of little thoughts or hallucination, that somehow or other I seem to hear this and that, and so forth; it's completely vague, and uninformed (?). That 's why we talk about something that is actually in existence, after I wish to create it, and that that has a csubstance, on which I can build something, or from what I can expect help. When I pray, and I ask God to help me, I do the same thing. I don't know anything about God, not at all, the God I pray to; than only what I think is the Highest, for me, and I call it God. And I hope that He can hear me. That, all of that, of course, is assumption. It does not mean that it doesn't exist, and it does not mean that prayer is not heard, and that many things are given, as a result of prayer. It depends on the intensity with which I wish. But what is it that actually is, then, helping me? And who ~~that actually is the~~ can tell me that it is God, as Life totally existing, or that it may be a result of my concentrated effort of Wishing to continue to live within myself, and to give justice, and do justice, to the condition of my own

life that that, also in prayer, is such an unusual way of behaving, that maybe that has a result, that certain things are forgiven, or that I have a feeling that it is quite all right, and I can live in peace. There is no particular reason to make any distinction, when the result that I obtain is desirable. If the result that I wish as, when I want to apply Work on myself, is such that I become freer and freer, in my way of living on Earth, and have constantly a Wish and a desire to pursue that aim. I don't mind at all, and it doesn't matter in the least, if you want to give it a certain name that's to your liking, instead of calling it Objectivity. But it is much easier, for an ordinary language of communication, to have certain words that can be understood by several people, instead of making your own language, 'cause usually your own language is a little bit giving in to a form of self-expression, which borders very much on vanity. And vanity is a hollow something, not based on any real Reality. Otherwise it would not be called 'vain'. ~~vanity. (vain?)~~ If it was reality, that is, if you knew that it was there, if you know that it always would be there, you would not have any desire to talk about it, because at any one time you could bring it to the foreground, and it could be recognized. So why would you. On special occasions, only where there is something Holy. That what belongs to a little church in the village, and is kept in a 'sacre~~stique~~ christi', and ~~it~~ is ~~always~~ kept near the Eternal Light, which is always locked-up and kept there, perhaps, on view and sometimes completely eliminated from the view of any kind of a populace, who wishes to come to church. But once a year, the priest carries it around, for everybody to see, so that there is assurance, it is still there. The assurance ~~that~~ God is still alive, in that symbol. We can go on, now, for another year and do whatever we have to do, and overcome, when we can't get enough corn, because ~~of~~ the rain. We know God is still there, and it can be proven to one. This is what I mean by solidity. It is to find that what is reality in yourself, and to

know that, although that is now of a more permanent character, that at least, for the time being, it can last longer than your physical body. And it would enable, then, if your belief is like that, to continue with your life, after you died physically. But it will give you, during your lifetime on Earth, the ability to continue, when you have experiences of death, already, in your life at the present. You die when you lose interest in doing things. That's a terrible death; because to all appearances, you're still the same. You walk around, and you also take care of yourself, more or less, but you also know, that you are dead. And you are a dead body, walking. I say it is a terrible experience, because you see yourself, when you die physically. You become separated, and you are not bound, any more, by the body. It is easier to consider a dead body as lifeless; but when there still is a little breathing going on, and you find yourself without any further desires, or very little desire, or gradually dying; it is a terrible thing to see. You know, sometimes your mind refuses to think. Sometimes your feeling is not interested anymore, in repeating what it has had, and it has not been able to find something to take its place. And it is, sometimes, such terrible monotony; to go through all kind of physical activity, and to repeat the monotony that is there; the lack of interest. The Knowledge; already knowing what is going to be. And then, perhaps, having to do it, because of a certain loyalty, or perhaps even a responsibility, or a necessity, which your Conscience dictates to you. And you drag yourself, from one street to another. And you climb upstairs, and you sit at a desk. And you drag yourself, to answer a telephone. And there is no life in you, anymore, because it all has become so heavy. Everything that we experience, will have an affect on you. I hope it does not have that kind of affect, of actually killing you, a little bit, inch by inch. I hope that there is, within you, enough to counteract such influences of ordinary civilization, of the Earth, as it is, which every way now events take place, over which you have no

particular responsibility, and I'm afraid no one else has, but which happen, maybe, because of a certain cosmological scale, where the Earth, at the present time, belongs to. And it cannot help to be interested, and having to become, and remain interested in Zilnotrago, that is that, what is meant by Gurdjieff, with the word 'Soloonensius': of that what are conditions, of cosmic nature, which affect all the diffierent bodies in the neighborhood, of which, sometimes, the Earth happens to be one; or that sometimes the Earth is struck by a comet Kondoor, in order to split off a piece, or to create such conditions, that it's almost unbearable, or to see suffering on Earth, which you cannot alleviate, or to know, for yourself, what your state is, that you don't know any way out, and you wished you were in a room with a thousand doors, and there is no door, whatsoever, and you are in the dark, and you cannot, even, find your way in the dark, because there are no knobs, anywhere. Such things, of course, when one has, as experience: they are very difficult to meet. But will, what will you do when it does happen? Or what will you do, when you have fear? Try to avoid them? Try to get out of their way? Lower the level of your being? Reduce your interests, finally coming down to a state of a little bit of an ameoba, who happens to breathe, just that and not much more; or is it that you wish to fight for something else? I call it freedom. How does one Work? What is it. I have a body. It has a function. There is an aim. There is a reason why it exists. It happens to live on Earth. It's not only breathing - it needs a little food. It has to be maintained. Something tells me it has to be maintained, because it was it contains something precious: it's your Life. Protect it. Keep on breathing, don't stop. Keep on Working, don't stop. You must have food, you must have air, you must have this or that. You were born, whatever the reason is. Maybe later, you find out why. You have a body. What you do with it: to keep it right, that is, to keep it healthy. To make sure that, when it is a machine, that it actually can function to the best of its ability. That

you can, perhaps, even improve the functions of it. But don't do too much of that kind, as long as it is useful, and as long as it still can be, as a body, presentable enough, because the body is there for a different purpose than just existing. The body has in it three different organs, which are important for you. One is called brain. The other is called feeling or emotion. The other is called sex. You have brains with which to think, and to have conceptions. That is that, what you then wish, to think, to be able to create it, and make it real. You have a feeling, with which it is possible, when deepening, to find your proper place, in relation to other forms of life, including whatever that your mind can conceive of, as the highest of Life Existing, which we use simply, then, as an idea or symbol, representing God. And you have sex. Which means that there is a certain substance and energy, which is given to you as a result of you being on Earth, and it has a dual purpose. One is procreation: to extend yourself, on the surface of the Earth, and to have, at the proper relationship, the possibility of creating, procreating, children. The other is the realization that that kind of a substance Helkdonis and Abrostdonis, as Gurdjieff calls it, may have to be used also for a process of creation. But not particularly belonging to the Earth. And not, particularly, to extend yourself, but to make out of yourself a Being, which then, because of such existence of such level of Being, can, in the creation of the possibility for yourself of understanding, leave this Earth, in the proper way, so that, that what is energy of sex, can be used for that purpose, where perhaps Mother Nature wanted it to be used for, and which is being used more or less for that purpose, and many times not at all for that purpose, but just for a little enjoyment. But that when one comes to a place of maturity, that then there is a realization: What is this precious substance for? Just to have a few children? Is that all I could expect from it? Or does it contain Life Force, in such a way that it reminds me of the possibility of continuation of such a force

What is it that I must use that for?

through me, in the form of that what is ~~set free~~ still me, but continuing on its flight to be set free from all bondage, and beginning with the bondage of Earth. Procreation keeps you on Earth, and keeps you bound. Creation of Kesdjan and Soul will set your Life free.

And you have a choice. You can, now, do what you wish with your energies; because you are supposed to be grown-up, and know enough. You are supposed to be a Man of the world, and you're not even a man of your own world; because you don't know what goes on, and you don't know, as yet, how to look at what is going on, and why; and how something in you should become responsible, for all the different functions of yourself. That's why we talk about Work: to make you, help you, to grow, for an understanding of the meaning of your own life, as it now happens to exist on the Earth. And that there is a possibility, in that kind of understanding, that there is something in you that could grow, because you can get through ordinary life on Earth, and not get anywhere, and lose, completely, all ambition, all aspiration, not at all having any inspiration for the development of your Inner Life. But Work can give you a perspective. It can give you, actually, a relationship towards that what is God, or Spirits, or the Planetary system, or the Sun, whatever is meant by it, and the Moon, whatever again is meant by that. What is still within you as a life - what is still subject living-force? to an involutionary Law, in accordance with astronomy, and cosmology? And what still can be Awakened in you, as a result of that kind of a Wish; that you want to find out what is Consciousness, and what is really a Conscience, for a man, and how can I grow up to become Harmonius in relation to the totality of all of my, of all of our, All-Loving-Father?

We had Father's Day. Did you ever think of God as your Father? It is not just commercialism, that what we make of it, so that you give a little present. That maybe, and I don't doubt it, and I hope you do honor your physical

real father

father, Your ~~relationship~~ is not in Heaven. He is here, on Earth, everywhere and always; in Infinity. When you can understand what is meant by that kind of a concept, then you can celebrate a Father's Day, because you are ~~feel~~ grateful for your existence as Life. Not just because you happen to be a little form, or a body, that walks around on this Earth. Your Life is of value. Your form will die. Gradually, inexorably, there is no getting away from it. But your life can remain alive in Eternity. Such belief, perhaps, in the beginning; such gradually changing over into definite facts, for yourself, when you want to make out of subjectivity, which is phenomonal, something that is Objective, which becomes Numenal. That is that, what is the real Reality, as distinguished from that what is just semblance of reality. That you want to learn to find out, and try to listen to a few people who happen to know a little more, because they have been in this kind of Work a little longer, and you want to find out if you are honest. Ask them some questions, for yourself, so that you can grow and start to understand what is the meaning of your life. Your own life, on this Earth, in relation to many other people; of course, in relation to any kind of a relationship you now, you now might have, regarding people of the same age, or those who are older, or those who are younger. What is your place? What is it you really want, when you want to grow up? What is it that you feel, when you are young and you're entitled to life? Why shouldn't you be? But do it in such a way, that you have, that it makes sense. And don't do it by just destroying more and more, particularly of yourself. You need all of your body, in a good health, and in a good state. You need your feelings, and not only a little satisfaction for your solar plexus, which you can make go round and around and around, if you wish. It is cheap. But when it is your heart that starts to vibrate, really in connection with, ~~what will~~

what will I call it; different kind of laws, existing in the Spiritual World; different ways of having a concept or what may be God, or what may be a religion, for oneself. To be able to know what to do, and what not to do. To have a Conscience to live with, and then hoping for a Consciousness, which can give light, and actually enlighten you. That is, also to make things lighter for you, that you could walk on this Earth with springy feet, that you could almost get away from it, as if almost you could fly. These are the states that one should have, when one wants to Work. But you must Work because if you don't, you go much further down. In the beginning you won't know it. After some time you can't deny it. Then what will you do? Don't let it come that far. You know, it's always difficult to understand the role of Cassandra. When Troy was beseiged, and there was, who was Cassandra, perhaps a seeress - one that we would call now clairvoyant - but she warned that Troy would fall. We will be defeated. Heed now. Know what you must think, now! Do you know much about Jeremiah? Have you ever read the Bible in that way, to find out what is the meaning of a prophet? What do they tell? The future, they can read for those who cannot read. Even King Nebuchadnezzar could not decipher Mene Mene mena mena teka ri fa sol on the wall. And he had to call in some astrologers, to tell him the truth about himself. Where is it that we will find an answer. That is your affair. It's all our affair. In your own life, it is belonging completely to your world. You have to find that answer. You can pray to God. You can be quiet. You can meditate. You can do what you wish. You can stand on your head, but you have to find that kind of an answer. What will I do with my life in this world? How will I grow up? What do I wish? Respect from others, or do I want

to have within myself the assurance that what I am is honest. And that my life is that what I am. That is why one Works. That is why you ought to know. I observe what? This body, no more, because this body, if it is being observed by this "I" that I create, and for which I Wish to use even my highest form of energy, as sex, to make it real because it is worthwhile. That then, I hope that this "I" can tell me about my body: how it behaves, or that it is there, and that it exists, and that it represents, and that in this body, I want to become something that I don't have now. But I want to Work for it, and that, perhaps, when I understand Impartiality, that I can say I can leave my body alone. Then I can have it. When I say I can, in observation, accept it for whatever it is: then I can go down, and use it. First, to lose my life, then I can find it. First freedom, then to be bound. First infinity, then finite forms. First Heaven within, then afterwards Heaven on Earth. If I wish to grow, ~~(hold on ?)~~ -- I on-I aim, first, for that what I believe is possible for me; What I consider the highest possibility. I strive towards that. That is, I don't want to give up, regardless of what difficulties are in the way, until I finally understand it. Understanding means: I see it with my mind; I have warmth in my emotions. It means I see myself as I ought to be. It also means I accept myself as I am. I pray to God to help me. I myself become open, for God to enter whenever he wishes, and not when I think it ought to come. But I am waiting, and I keep my lights lit, so that when the bridegroom comes, I'm not asleep, and I can then enter into the Kingdom of Heaven with him; so that I will not qualify as a foolish virgin. But that I will actually have the chance to become a man. You understand now, what I mean by Monday evenings. You ask questions, based on your own experiences. If you want to know, you can find out. You see, there is no question about it. These things are not secret. You can

I'm impartial with my heart; I have light in my mind

be told. You can use it. It is not a doctrine, like Blavatsky, where you have to hunt ~~through~~ three -- through three volumes, and ~~high seas~~ Isis unveiled, and all the rest, before you find a couple of golden nuggets. It is there, so clear, in all CAPS All & Everything, even if the sentences are long. But you can find it, if you wish; but you have to dig for it. The treasure is not that easily perceived, on the surface. It is not there -- it is deeper. It is essential, in value. It belongs to the source of your life, within yourself. But you can if you wish. When there is that kind of a wish, you can Be. If you are, you can live. And if you live, you will be worthy to have a Soul.

"I hope to see you in two weeks, again.

"Goodnight."

MR. NYLAND.

- End of Tape -

trans: C. Gilman
Rough: Ginger
1st proof: Margot ret 10/25
2nd Proof: B. Wheatley 4/99